THE YOUNG EAST

Vol. IV. July-September 1934 No. 11

The image of Bonten, at Sangatsudo, Nara

The International Buddhist Society

GINZA TOKYO

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The Organ
of
The International Buddhist Society

ONE SHILLING

THE YOUNG EAST

" And thus the whole wide world, above, below, arouud, and everywhere, does he continue to Pervade with heart of Love, Compassion, Joy and Equanimity, far reaching, great beyond measure, from the least of anger or ill-will." ——Maha-Sudassana Sutta.

Vol. IV. July-September 1934 No. 11

INTERNATIONAL BUDDHIST SOCIETY

It has been the earnest hope of several Buddhists in Japan during the last few years to establish a suitable institution capable of disseminating the Dharma as understood in the Land of the Rising Sun and also the part of the Japanese culture which came directly and indirectly under its influence, but so far it has remained in the world of conception and nothing more. But at last we are able to inform with heartfelt joy the glad tiding of the realisation of our much cherished hope into a concrete fact and herewith we make no apology in announcing to the world in general and particularly to our Buddhist brothers in the west, the establishment of such an association known henceforth as " The International Buddhist Society of Japan " with its headquarters in the Kikuchi Building, No. 5 Nishi Gochome, Ginza, Kyobashi-ku, Tokyo, Japan.

Without any further introduction we will now proceed to state the principal objects we had in view in forming this society. We firmly believe that no nation nowadays, whatever her geographical position, can with justifiable equanimity preserve her historical and traditional culture within her borders solely for the purpose of her own enjoyment, however much she has suffered through hardship and privations

in acquiring it and no matter how zealously she had kept it pure from the so called foreign contamination in the past. This selfish desire of enjoying one's own private property so to speak in the shape of national culture must be abandoned once for all, and moreover the current tendency, with the dawn of international co-operation and good will, is not only to relinquish such an anachronistic position but to make a positive endeavour to allow the others to share this treasure for the enlightenment and happiness of all mankind. And further we believe this to be one of the privileges thrust upon us of the present generation. Instead of looking over the whole world let us narrow down our vision to one single country, Japan, and we realise clearly then how urgent it is to perform this onerous but delightful duty without delay, if not for any other reason but because we are Budddists, who throughout the recorded history of Japan have been leaders as well as instructors of not only religious, intellectual and moral activities but also of various finer aspect of them, in fact of everything what makes life worth living. The great restoration of the administrative power to the Throne and the beginning of new regime brought with it a new spirit to Japan resulting in an opening up of the country to foreign intercourse less than seventy years ago. Only a day in the life of a nation, but sufficient to raise it from an obscure third class power, a little island empire in the extreme corner of Asia, only a few days sail from China and perhaps only an appanage of hers not long ago, and scarcely known but as a beautiful land of flowers with flimsy houses made of paper and bamboo with graceful Fujiyama looking resplendent at every hour of the day, with pretty little almond eyed geisha girls wearing funny clogs and lovely kimonos always ready to bestow a smile or two of welcome to a stranger, who happens to touch its mystic shore. Until this happy illusion was broken when the news was flashed forth across the world in the early spring of 1905, that the mighty force

of the Imperial Russia was utterly crushed to smithereens just outside the ancient city of Mukden in Manchuria by the soldiers of this poetic land, nor the world was less surprised, to hear a few months later that this same Asiatic nation had inflicted another severe defeat this time on the sea, a victory unparalleled in the annals of modern naval war. And just about this time the whole of Europe and America were regaled with an account of another side of the Japanese character for an article appeared in the columns of the London Times sent by its correspondent in the Far East in these words "The attitude of the Japanese people in presence of this epoch-making triumph is a sight for men and gods. They have the grand manner of the ancients, and their invariable attitude throughout the war, whether in the hour of victory or in that of disappointment, has been worthy of a great people. No noisy and vulgar clamour, nor self-laudation, no triumph over a fallen enemy, but deep thankfulness, calm satisfaction, and reference of the cause of victory to the illustrious virtue of the Emperor." To-day this little island has assumed a rather different position in the word's affair, not only from the point of view of armament nor that of diplomacy, but also financially and economically as well as industrially, for her manufactured wares are vying successfully with those of other nations in the world market, and her mercantile marine with most up to date ships is plying every corner of the earth, and last but not the least her voice at the council of all nations is respected and feared. What is the cause which made Japan develop from a puny little nation to a first class power so rapidly? One of the reasons is no doubt her capacity almost amounting to genius in assimilating other civilization, as it was witnessed in the first instance when Buddhism was introduced into Japan somewhere about the middle of sixth century, when the Japanese realising its lofty teaching adopted it and altered it in such a way as to suit its atmosphere. And the assimilation was so well performed that a few

years after, during the glorious period of Shotoku Taishi, this most illustrious prince was able to make it, with hardly an opposition, a state religion, and since then till the end of the Tokugawa regime, the Dharma has gradually penetrated into the life and soul of the people of whatever class and calling, constituting almost a unique phenomenon in history. Although in the land of its birth, China and elsewhere Buddhism made no doubt more contribution in moulding their institution and culture than any other factors, but in Japan one can without any fear of being accused of exaggeration say that the finer side of her life whether in the sphere of religion or philosophy, art or lirerature, music or dancing, and even in such minor art as the arrangement of flower, not to say of the famous tea ceremony nor of garden making, or even in the manly art and exercise of *kendo* (fencing) or in archery and in the more practical side of life the spirit which inspired both the administrative and legal institutions, all these were none other than Buddha Dharma. But besides this power of assimilation which we referred to before, there was another more powerful leaven was working, when Commodore Perry with his four famous black ships appeared in Uraga Bay in the year 1835, for by then the Buddhist teaching had moulded the major part of the Japanese character and influenced the thought and life in such a way as if the whole of Japan was literally bathed in her sublimated activity in the golden light of this dynamic force and thus Japan was quite ready intellectually and morally to cope with the new situation. The story since then is too well known to need recapitulation, but suffice it to say that the world has so far only seen her engaged actively mostly in the material sphere and hardly in her refined mood, which led to much misunderstanding and left Japan a nation to be feared and not to be courted for her wealth of spiritual treasure, which if properly understood will no doubt lead to a far reaching result. Since the meaning of life to a Japanese is quite different

to that of the western view, and in many other respects the age long culture of this artistic nation will certainly make a large contribution for the improvement and happiness of mankind in general, and this can only be done in the serene calmness and peaceful atmosphere of Buddhism.

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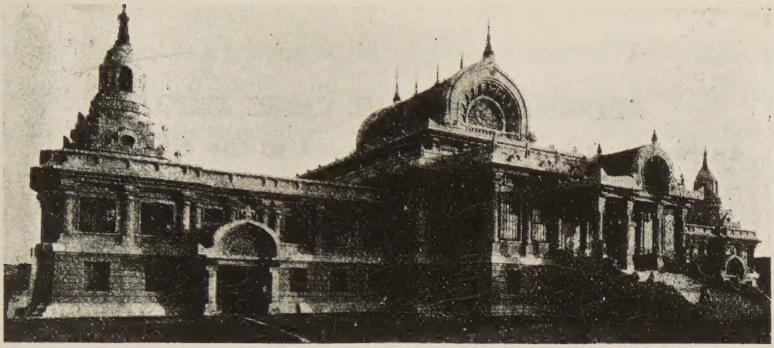


(By courtesy of Shufu-no-tomo Sha)

A GENERAL VIEW OF THE NEW HONGANJI BUILDING AT TSUKIJI TOKYO

WHERE THE SECOND PAN-PACIFIC Y. B. A. CONFERENCE WILL TAKE PLACE

It is interesting to note that this giant structure differs entirely in every respect from other temple buildings in Japan and has many characteristic features of its own and peculiar to the ancient Indian Buddhist Vihara to which it resembles more than any other style, and is therefore a direct importation from the land of the all enlightened one.

Truly a sublime and imposing cream coloured dome standing against the background of the azure sky, at once an apt symbol of earnest faith of thousands of devotees and the untiring labour of those who devoted their entire energy during the last ten years in the task of rebuilding from the ashes of the great catastrophe of 1923, and last of all but not the least an appropriate form in awakening a deep devotional feeling to those who happen to gaze upon it. Another noteworthy feature of the building is none other than the crystallisation of that spirit predominant in this school since its foundation and which is amply testified by History, the pioneering spirit always in the vanguard of civilization and the leader and guide of the current thought.

ADDRESS FROM THE CHIEF ABBOT

on the Occasion of His Succession to the Holy Office

[His Eminence the Chief Abbot of Honganji Count Kosho Otani, being the twenty third lineal descendant from the founder, is at present studying at the Imperial University, Tokyo. It is the ardent hope of all his followers as well as of the Buddhist world in general, that at no distant date he should assume the reins of the temple administration and wear the august mantle, and when those auspicious days will come he will no doubt fill the responsible office with distinction and honour, and bring much credit to his illustrious ancestors and to the order.]

The New Abbot

I am pleased to see the chairmen as well as the divisional representatives of the parishes who have come from all parts of the country, and gathered together here today to offer their sincere congratulations on the event of my succession to the abbotship. Though it is solely due to the protection of the Lord Buddha and the founders of our Faith as well as to the distinguished works of our successive abbots, that our order has been brought to what it is today, it also is due to the followers' ardent prayer in defending the way of the Buddha. Though weak and inadequate as I am and not worthy to wear the mantle handed down through the ages since the founder of our order, I shall with fear bear in mind the fact of the august responsibility which now rests upon my shoulders, and earnestly hope that I shall not bring it to a disgrace.

As you are engaged in the important task of provincial administrations, it is my hearty request that you should execute your duties by giving proper guidance to the priests as well as to the followers, thus enforcing the strict discipline and with a purpose of spreading Buddhism. And especially at this juncture when our country is facing great many difficulties, I want you, with might and main, to be loyal and patriotic and also rend your services to the traditional spirit of our order. Numerous are the tasks for you to undertake,—proper guidance of the national thought, social rescue works, the relief works for the bereaved families of the Manchurian incidents, and so forth.

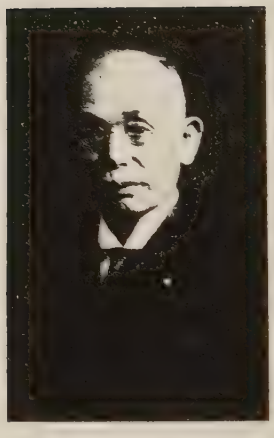
I pray you will, by understanding my desire, give your full thought and time towards the edification of the world, and your cooperation in the noble work of bringing the order to its flourishment, and assisting the Imperial administration, thus repaying even a little to the great favour bestowed on us by the throne and Buddha's mercy, both of which you have been enjoying from the past, with a humble and grateful heart.

RIGHT ENDEAVOUR

They who strive to learn
Shall the truth discern
For within each heart there lieth
Power divine that never dieth
All who seek aright.

KOBO DAISHI AS A THINKER

By TETSUJIRO INOUYE



Those who have made a special study on Kobo Daishi and there are many have commented on him from various aspects, however very few if any had treated him as a thinker and yet he was undoubtedly a profound Buddhist philosopher, for the religious school founded by him and known as the Shingon (true word) school or the Secret Doctrine is based on mystic philosophy and thus it is quite necessary to study him from this standpoint, but before entering into the main theme I propose to say a few words concerning him as a way of introduction,

His Position in the Buddhist History.

Searching throughout our national History since the introduction of Buddhism into Japan, one can readily pick out many prominent figures among the teachers of Dharma and leaders of thought, who were not only famous in their own line of profession, but also in the world of culture as well as in a more practical side of life and yet even among them we can select seven, who stood out most conspicuously, and writing about them chronologically and perhaps from the point of importance at the same time I like to mention first of all Shotoku Taishi (574-622 A.D.). Although he did not actually join the

fraternity, but his interest on Buddhism was such as to make him not only a true pioneer, but preeminently instrumental in spreading the Dharma all over the country and also the first author on Buddhist subjects. Secondly Dengyo Daishi (767-822 A.D.) and thirdly Kobo Daishi (774-835 A.D,), both lived and became famous monks during the early part of the Heian Epoch (A.D. 794-1192), but when we come down to the Kamakura Period (1192-1335) we encounter the rest of them and first in time Hōnen Shōnin (1133-1212) followed by Shinran (1173-1262) then by Dogen (1200-1253) and last of all but not the least Nichiren (1222-1282). Shotoku Taishi was only forty eight when he died, after having accomplished a great task and was the youngest of them all but Shinran, who lived till eighty nine was the oldest, and Kobo with sixty two and Nichiren with sixty one occupied the middle position. After the Kamakura Epoch we have not a single figure comparable in greatness with these seven. Now we cannot overlook the connection existing between a great figure with his period, as it was in the case of Shōtoku, when he entered on the historical stage, Buddhism had successfully weathered the first great storm and was on the verge of being adopted by the nation and it only needed a guiding hand and the great deed would be accomplished, and it was left to this illustrious Prince with ardent faith and reverence for the new religion, when he came to assume the high and powertul position to help the rapid progress of this faith by virtue of his office and thus the result was beyond one's expectation. But we must always remember the fact that Shotoku was extremely sagacious by nature as evidenced by a complimentary and yet not altogether untrue name of the great saint given to him by the Korean high priest Zenkei. Curiously enough although Buddhism flourished during the Nara Period (708-794 A.D.) and yet no eminent person appeared in its rank and file and it was left to the next epoch, Heian, at the beginning of which appeared contemporane-

ously both Dengyo and Kobo and after doing a great and wonderful service for the advancement of humanity passed away leaving an indelible mark on the history of this country. The former with his stronghold at Hieisan and the latter from Kōyasan worked strenuously to make these schools known all over the country, but they really were suitable only for the upper layer of society and thus remained to all intents and purposes a religion of the aristocrats and did not make any sort of appeal to the men in the street.

Some four hundred years had elapsed till the downfall of the Heian epoch and with it a sudden change had taken place in the condition of the country, a true volte face, and with the ushering in of the Kamakura Period, a new society demanded a new religion and in order to cope with the new situation Hōnen instituted the Jodo or Nembutsu school and little later his disciple Shinran founded the Ikko or the Jodo Shinshū School, an immediate offspring of Nembutsu, and thus the more simple teaching had begun to take the place of more elaborate and metaphysical doctrines of both Tendai and Shingon and appealing to the popular taste they soon rose to an influential position. It is a fact that Shinran once joined the brotherhood but afterwards left it to become a Upasaka, but it would not be far wrong to class him with the rest of the reformers and call him a shramana in a broad sense of the word. Nichiren inherited more or less the ideals as expounded by Dengyo and adopted the Sadharma Pundarika as the principal Sutra from which to draw the highest inspiration and the last word in truth and an indispensable guide to the way of salvation and enlightment. Another feature of Nichiren's activity was to introduce strong indigenous flavour into Buddhism and transformed it more Japanese than did Honen, to whom his vehement attack was constantly directed, and without the slighest shadow of doubt the two schools held two uncompromising views, since Nembutsu was an embodiment of religious sentiment and as for Nichiren, on the contrary,

had a strong nationalistic tendency. Although they opposed each other, but when you study their respective claims carefully one cannot but help noticing some points of resemblance between the two, for both are popular religions and their method of salvation is very identical as well, for both of them insisted on the mere repetition of a certain sacred formula, the one was the name of Lord Amitabha and the other the title of the Sutra Saddharma Pundarika. Besides these schools another rose about this time and began to win the heart of the nation and particularly the warrior class and it is no other than the Zen school, with simple and unpretentious teachings but withal very pregnant in meaning and containing every element capable of appealing to the taste of this specially hardy class and consequently it was welcomed by them, and thus following the exigency and demand of the age as usual there appeared in reponse a great man Dogen Zenshi.

RIGHT UNDERSTANDING

Ye who will to know
  In the Truth shall grow
And to the fullest knowledge win
  By the Light within.

Unto humankind
  Is the task assigned
All by reason's power to test
  And to choose the best.

Reason's steadfast glow
  Doth the pathway show
Out of error's woe and night
  Unto Wisdom's height.

BUDDHISM, THE FOUNTAIN HEAD OF INTELLECT

By J. TAKAKUSU

(Being an Exposition of Dharma For the Beginners).

PHILOSOPHY AND RELIGION—

India being racially similar with the west, she is connected with nearly all the nations of Europe by means of the language, and on the other hand the same religion keeps her in close contact with the East spiritually. All the different varieties of Indian thought may be roughly summed up under the heading of "Indian Philosophy". The peculiarity of Indian philosophy and distinguishes it from the western counterpart is in its method of working, for after some process when a system of thought is built up, not content with the resulting product it goes a step further and attempts to realise it into a more substantial form, and thus it is at once a religion and philosophy or vice versa. This, however, does not mean, though quite irreconciable in nature, that religion is taking advantage of philosophy or philosophy has established an illicit connection temporarily with the religion just for the sake of convenience, but on the contrary their inherent qualities are identical and they sprang up from the one and same source. The function of philosophy is a mental speculation pure and simple for ideals, and that of religion a training in order to acquire a power strong enough to be able to actualise these ideals into our daily life and thus the two though emphasizing on different aspects and yet they are both fundamentally needed as components of one's personality. The former is absorbed in idealising the realistic world and the latter is strenuously endeavouring in actualising the

ideal. Originally even in Europe these two human activities were united and embodied into one system, but unfortunately this union was the outcome of an unnatural process and consequently it soon became disunited and thus the separation took place, but in India the fusion was well nigh perfect and we saw an age long cooperation of the two. Thus viewing Indian philosophy in the light of religion we see it divided into two main streams, Brahmanism and Buddhism.

Brahmanism and Buddhism.

In a word Brahmanism is fundamentally based on Realism while Buddhism on Idealism, and in the actual development and tendency as well, they took two parallel courses; for the former is only fit for a national religion limiting its sphere of activity within the Indian people, and as for the latter it contains every element capable of becoming an universal religion. Another glaring difference between the two is on the racial question as it is the basic doctrine of Brahmanism to hold a view pointing to an utter distinction of classes, the upper three strata of society being aryan conquerors and the fourth the conquered or slave class, the old aborigines. But Buddhism looks upon the whole human race without distinction of colour, class or creed and thus regarding equality as a keynote of social structure, they were able to institute a fraternity, the members of which broke down the severest caste system and united into a peaceful body of brotherhood.

When the detailed comparison on the implication of their meditation is made, then the difference becomes clearer than ever, but still it would not be exactly inconsistent to say that they were both Indian products, since they were originated from a similar source, which was nothing more than the result of contemplation among the sylvan retreats on the southern slope of the great snow clad Himalayan ranges. Among the Indian thoughts Buddhism has attracted more

attention of the western scholars and consequently it has made quite a progress in investigation and study.

The Southern and Northern schools of Buddhism.

These two divisions of Buddhism known among the Europeans are entirely due to the modern geographical classification and has no historical significance at all.

The so-called Southern School is now flourishing in Ceylon, former Sinhala, Burma with its ancient name of Suvarna-bhūni and Siam. Their sacred texts are written in a language known as "Pali" and the commentaries in their own respective tongues.

JOYFUL WORSHIP

To Buddha's holy temple
  With joy we come to-day,
Before His shrine and altar
  Our debt of love to pay.
He left His royal splendor,
  All earthly joys resigned,
For us the Path of Freedom
    And endless peace to find.

With grateful hearts we hail Him
  Our Master and Our Friend;
To Him we owe devotion
  Till mortal life shall end.
His holy path w'll follow,
  His Law our guide shall be
Till in Nirvana's glory
  We rest eternally.

"THOSE MEN"

By BEATRICE LANE SUZUKI

"Redemption according to the Christian conception is the action of God, who brings this better world, the Kingdom of God into existence and receives in it those men who have proved themselves to be of an honest and good heart. The Saints have proved their election to God's Kingdom and will live in that Kingdom together with the Messiah."

Albert Schweitzer: *Christianity and the Religions of the World.* (pp. 23—24)

This is a thesis which we find in Christian doctrine, the teaching of partial, not universal, salvation. Salvation is for "those men" who have proved themselves to be of an honest and good heart; they only are saved and enjoy the bliss of Heaven and abide with Christ.

This is not Buddhist teaching. I wish to point out briefly the Buddhist point of view in regard to salvation. Whether it be the salvation promised by Amida to those who have faith in him, or whether it be the salvation obtained by the enlightened mind, it is salvation for all, not for "those men" only who are honest and good. And this salvation is for all sentient beings, not, as Schweitzer asserts, for man only; for, as the *Saddharma Pundarika* maintains, animals and plants and even the dust beneath our feet contain the germ of Buddhahood.

Let us consider the matter from the Jōdo or *tariki* point of view. The Buddha Amida said, "Trust in me and I will surely save you." All who have faith in him and depend upon him can be sure of being embraced within his saving arms whether one be saint or sinner. Man and other beings are creatures of ignorance rather than of sin, and *Gokuraku*, the Western Paradise of Amida, is the field of en-

lightenment, where ignorance is sloughed off and True Reality appears. What I wish to emphasise is that this field of enlightenment, this dwelling with Amida, is not only for "the Saints" buf for the wicked as well. Indeed Amida asserts that he even loves the wicked better than the good because they stand more in need of his help, and he knows that after their purification through the law of Karma, they too in time will reach the goal.

But do not think that Jōdo regards sin with favour. It knows that if you really believe in Amida and his universal salvation you will really wish to be virtuous and also compassionate to other sentient creatures.

Schweitzer insists that Christianity is of higher spirituality than the Eastern religions "because the ethical is the highest type of spirituality and it alone is living spirituality because it reaches forward to the ethical living God who cannot be found through contemplation of the world but reveals himself in man only." As we have seen Buddhism differs from this in two ways, first in regard to "in man only" since Buddhism insists that not only man but other forms of life have the Buddha Nature. Secondly, it differs in regard to the identification of religion and morality.

Buddhism says that in morality there is a residue of selfhood. This selfhood must be given up if one is to be a good Buddhist. Says Schweitzer, "We Christians say that spirituality and morality are one and the same. It is through the most thoroughgoing morality that the hignest spirituality is continually expressed." Moreover, Schweitzer feels that the religions of the East fail because they are not based upon ethics. According to Buddhism, religions is not to be based upon ethics but ethics is to flow out of religion. Schweitzer also says that faith has to choose between two things, either to be an ethical religion or to be a religion that explains the world and that Christians choose the former. He fails to realise that spirituality

proceeds from a combination of knowledge and faith and not from ethics. After, not before knowledge and faith, proceeds the ethical with all its problems.

It is necessary, asserts Buddhism, to turn away from all dualistic conceptions. Salvation is to be had through a believing heart according to the Jōdo or Tariki conception and Jiriki as taught by Tendai, Shingon and Zen emphasise the enlightenment phase which means an intuitive grasp of Reality and this is possible for all who turn away from the ordinary dualistic way of thinking. Ordinarily, we think that there is a God to save and man to be saved, there is sin and the one who sins, there is mind and body, the subjective and objective worlds and all forms of dualism : in fact, the world in which we are living is a series of opposites. When one wishes to grasp Reality all those opposites are to be transcended. How is this possible? By knowing that Reality is not dual but One.

This knowing is to be arrived at by intuition, and this is enlightenment which sets us above the waves of worldly life. This is salvation. Self-justifying morality is not needed, for the moral life follows by itself.

Intuition and faith seem to be different but they are only "different sides of the shield."

The Bodhisattvas of Buddhism are the Saints of Christianity with this difference that all and not virtuous men alone are latent Bodhisattvas. Salvation is not held out only to the few of God's elect. In Christianity beings and God are to a great extent separated, but in Buddhism all are *One* in the Dharmakaya and all may aspire to Bodhisattvahood. The Mahāyāna insists upon the identity of all life and regards all beings as on the path of deliverance. There are no elect, no "Saints," all are candidates for salvation. This is the grand teaching of Mahāyāna Buddhism.

BUDDHISM AND EXTREMISM

Reflections on the Establishment of the International Buddhist Society

by

BRUNO PETZOLD

No association has ever been founded of which its advocates did not claim that it answered an urgent need. One must therefore be either very unsophisticated or armed with very cogent reasons in order yet to make use of this stereotype phrase in announcing the establishment of a new society. We believe to possess such convincing reasons, when we say that the establishment of the International Buddhist Society really meets an urgent need.

The new association has its seat in Tokyo, the capital of the Japanese Empire, and has for purpose to make known from there Buddhism to the world—that is to say the form of Buddhism existing in Japan for nearly 1400 years and known by the name of Mahāyāna Buddhism. That is to be done by publishing a scholarly annual and a quarterly review of a more popular character—both in English; another small magazine in the Japanese language being intended for Japanese people living at home and abroad. Moreover, a limited number of young men, graduates from the universities and Buddhist colleges, shall be selected and specially

trained by the society, in order to be sent later to Europe and America for propagating the Buddhist religion and philosophy by the spoken word.

The fact is that there is no country in the whole world where Buddhism, as a religion as well as a philosophy, is now so flourishing as in Japan. Since Mahāyāna Buddhism, which was introduced to Japan from Korea and China, involves the Hīnayāna Buddhism and the preliminary Mahāyāna Buddhism of India, one may say that the Buddhism of Japan represents a Universal Buddhism. It comprises all schools and philosophical systems of Buddhism, even such ones that long ago have disappeared from China and India. For Japan was predestined to be a storehouse of Buddhism which preserved carefully what elsewhere has been unmindfully rejected, or has perished in the course of time. The result is, that Indian, Chinese and Japanese Buddhism is still to-day found in wonderful completeness in Japan, and that no other country better than Japan is in such an excellent position to communicate to the world a systematical knowledge of Buddhism.

Other countries possess without doubt quite a phalanx of renowned, even world-renowned scholars who have devoted themselves in the past and are still devoting themselves with admirable energy to the study of Buddhism. Indian Buddhism especially has been investigated by them. Also in the field of Chinese and Japanese Buddhism—that is to say in the domain of the pure and most highly developed Mahāyāna Buddhism—some isolated and very able research-scholars can already be found in Europe and America continuing the work of a handful of pioneers. Nevertheless a systematical knowledge of the subject is still missing in the western world of science, and of course in a much higher degree among the generally educated people. Of the large masses in western countries it may be said that Buddhism is to them a 'terra incognita', and that even the name of Mahāyāna is unknown to them.

What concerns Japan, we confess openly that here too the knowledge of Buddhism, not only among the common people, but even in the cultured classes, as far as they are not directly related with this range of ideas, leaves much to be desired. However, that is not the point. Just as we cannot expect from every Christian a deep knowledge of his religion, we cannot demand every Buddhist to possess a profound understanding of the tenets of his creed. The essential fact is that Japan is the incomparable storehouse in which all treasures of Buddhist thought are hoarded up; that only in Japan the classical tradition of Buddhist scholarship is still vivid; that this tradition has been fructified here by modern methods of European science; and that in the universities and Buddhist colleges, in the monasteries and temples of Japan a brisk life is to be met which wants to make known Buddhist knowledge and science to the outside world, beyond the narrow national confines.

Another stereotype phrase which is asserted, whenever a new association is founded, is to the effect that its foundation happens at the psychological moment. If we dare to adopt also this 'bon mot' in reference to the establishment of the International Buddhist Society, we believe to possess likewise cogent reasons for it.

A wave of extremism is to-day inundating the world — an extremism that displays the twofold colour of communism and nationalism. Both are taking pride in their fanaticism and enforce their recognition by a dictatorship which is all the more unscrupulous, as it has behind itself the elementary impetus of the masses. Religion is either declared as superannuated, or has to submit blindly to the rulers, in order to be tolerated by extremism.

In Russia a five-year plan has been evolved by the government for driving out God altogether from Russia within this term, in order to replace Him definitely by 'Reason'—that is by the soulless technique of machines which will be enthroned as the highest spiritual power.

In Germany, according to repeated assurances, freedom of thought, especially of religious thought, is reigning there unmolestedly. However, if that is so, why is such a distinguished protestant theologian as Karl Barth followed by hundreds of pastors fighting a desperate fight to safeguard religious freedom?—why does Cardinal Faulhaber, in sermons which resound throughout the whole of Germany, insist that the principles of the Christian Catholic faith must be protected against violation by the state?—why does Vice-Chancellor von Papen in a speech, addressed to the students of the University of Marburg, emphasize that "human principles, freedom and equality before the law are Christian Germanic notions and not manifestations of liberalism," and why does he go so far as to assert, "The present battle will determine, whether the new Reich will remain Christian or lose itself in a pseudo-religious idealism"?

Von Papen further stated that "Germans have no right to withdraw from the ranks of Christian nations, as this would prevent them from acting within the European scope and would place the Reich in danger"—that "spiritual life must not be disdainfully qualified as intellectualism,"—and that "justice is the foundation of states." He concluded his memorable speech with the words, "The nation will endure heavy sacrifices, provided every attempt at criticism is not interpreted as a malevolent action and provided despairing patriots are not branded as enemies of the Reich."

The tendency of this speech is made sufficiently clear by the measure taken by the minister of enlightenment and propaganda who, with the approbation of the 'Fuehrer' and in spite of the protest by von Papen, suppressed its publication. An official version of the speech is therefore not available. However, what hundreds of ears of students and dozens of professors have heard, can of course not remain a secret, and the fact has become evident that even the Vice-Chancellor of the Empire revolts against the oppression of religious

freedom and of the inalienable rights of the individual. He has been arrested and cross-examined in connexion with the revolt of the 'Sturmtruppen' against the Hitler régime which, coupled with the execution of their leaders and of general von Schleicher and his wife, gives us more food for thought.

The problem which interests us here, is that in present Europe, as far as it is ruled by extremism, the State, beyond the tasks that logically are undertaken by it and represent its special resort, arrogates to itself to be the only and total order of human life. Consequently the State, if it considers religion as a useful means for its own ends, tries to take upon itself also the task of the church, by submitting it to the iron control of its underlings. Or if the State considers religion as of no use and even as harmful, then it gives short shrift to the church by taking away from her the means of subsistence. Only in a country like Italy, where the church occupies an exceptionally strong position, and where extremism by a longer experience has already learned its lesson, a kind of compromise has been reached between state and church.

It looks like a compromise when in Germany present-time rulers proclaim: "We have established the principle: politics are the concern of the politician and the church the concern of the pastor." (Speech by Dr. Goebbels at Gleiwitz 7. vi. 1934). Such statement, however, has very little meaning, as long as the pastor is controlled by a bishop who is appointed by the 'Fuehrer-Prinzip' (leader principle) and is responsible only to the 'Fuehrer' (the leader). Assurances given by the Russian government to the effect that the parson (pope) is not in any way hindered in the exercise of his office are also of little consequence, since it is proved that the Russian clergyman, after the establishment of Bolshevism, has become a miserable 'quantité négligeable,' and that the spiritual power of the church in Russia is to-day of no account whatever.

It would be very shortsighted indeed, if Butddhism were to rejoice over the wrong inflicted in such way on the Christian church and religion, considering it as a gain for itself. For if extremism were to gain ground, it might one day affect Buddhism.

The ruling representatives of extremism, to be sure, try to cheer us up by stating, that their system is not an article of export. In the same breath they proclaim to have established a new view of the world (Weltanschauung) which all their subjects are obliged to adopt. However, has there ever been a philosophy of life that did not want to overstep national boundaries and to become an article of export? As a matter of fact, the new 'Weltanschauung,' whether communist or nationalist, *is* exported wherever it can be exported, and in foreign countries too one tries to consolidate it either quite openly or by surreptitious means which in rigour surpass even in some ways the methods used in the home-country.

Buddhism, in principle, rejects this extremism. It teaches the 'middle path' (chū dō) between the two extremes. Already the Buddha of Hīnayāna taught the theoretical middle path between eternalism and nihilism, and the practical middle path between eudaemonism and ascetism, by rejecting these two extremes as low and pagan ways, as ignoble, unprofitable and not leading to salvation. What constitutes the middle path discovered by the Tathāgata is the Aryan Eightfold Path, that is to say Right Views, Right Aspirations, Right Speech, Right Conduct, Right Mode of Livelihood, Right Effort, Right Mindfulness and Right Rapture. This is the Middle Path which opens the eyes and bestows understanding, which leads to peace, to insight, to the higher wisdom, to Nirvāna.

Mahāyāna Buddhism elevated the doctrine of the middle path to the sublime heights of metaphysics by stating that Absolute Truth is that what is in the middle between existence and non-existence, i.e. between the glittering world of phenomena and the dark abyss of

the void. The highest formulation which the view of the middle path attained is the doctrine of the harmony of the opposites, i.e. the doctrine of the identity of contraries which can be called the ripest fruit of Mahāyāna, and which shows a surprising similarity to the most mature views of occidental philosophy.

In this imperfect world extreme measures may occasionally be necessary, either in order to protect what is really great and noble against destruction by unholy hands, or in order to do away with things that have had their day and have no longer any right to exist. If a corpse has to be removed by the grave-digger, then we also say: "Down with it into the pit, down into the pit with all that is rotten and fetid, and fill it up very carefully!" But woe to the country, in which extremism has become the universal principle and is covering up the very sources of life; in which ignorance and dilettantism, hysteria and fanaticism have been entrusted with the management of religion, art and science, and are putting the whole intellectual life, including all schools and universities and the whole press into a party strait-jacket; in which those who pose as incarnations of a new idealism are driving out others from their offices in order to appropriate them for themselves and to start a merry-go-round life. The disaster caused in this way may be so great that it will require decades, in order to repair it.

Nothing is therefore more urgently needed to-day than the propagation of the doctrine of the Middle Path.

Extremism, since it pretends to occupy the loftiest summits of thought, and since it is never afraid even of the most glaring contradictions, will probably say that it represents in itself a realisation of the middle path. Pointing for instance to the label of 'National Sozialismus' which seems to indicate an harmonisation of the two opposites of nationalism and socialism, extremism may justify such pretence in the eyes of many unsuspicious people. Such people may

also consider the method of 'Gleichschaltung,' as used by extremism, and consisting in bringing everything under the absolute control of a central power and eliminating every individuality, as the method of the middle path which identifies all. However, what is born of passion and mental blindness, can never be the true middle path.

The true middle path harmonizes all contraries, therefore also nationalism and internationalism, and it puts an end not only to class hatred, but to race hatred too. "Not to participate in hate, but to participate in love I am in the world" ("Nicht mitzuhassen, mitzulieben bin ich da")—Buddhism says. It does not classify mankind into races which, on the one hand, are of royal kind and, on the other hand, are of an inferior kind, or even a 'pestilence' that must be exterminated,—but it metes out the same justice to all races and accords the same sympathy to all, since it acknowledges in every being the same Buddha-Nature.

Our wish is that the International Buddhist Society may accomplish the great work that is awaiting it. It consists in nothing less than to cooperate in the task of making known the truth of Buddhism to the world, of standing up for the threatened freedom of thought, and of protecting the ideals of humanity. To fight extremism with the same weapons which its headmen and agents use, would be contrary to the fundamental principles of Buddhism, since Buddhism knows only too well that hatred can never be removed by hatred, but only by the great enlightenment. To bring it about, is the aim of the International Buddhist Society.

If a badge had to be selected for the new Society, the most suitable one would undoubtedly be the Svastika, since in this country it is taken as a symbol of Buddhism and, moreover, is found all over the world. But how could we possibly use the Svastika as a symbol of Buddhism and Internationalism, without giving offence to the new political school in Germany which made of it a symbol of anti-

Semitism and of an undefiled Germanic race?

A large group of this school advocates a reform of the Christian religion by throwing overboard the Old Testament together with Moses and the Prophets, leaving us amazed why indeed they wish to retain Christ Who, after all, was also a Jew. Other enthusiasts of the new Reich advocate a new non-Christian Teutonic religion, in which Odin (Wotan) shall be the centre of worship. Others protest that they do not want anything so absurd as a return to the worship of Odin, but that they have reasons for wishing to establish a religion based on pure Germanic racial culture. We are, however, left wondering what precisely is the religious and philosophical content of this most favoured brand of the religion of the 'Hakenkreuz.'

One thing, at any rate, has become clear beyond doubt: the religion of the 'Hakenkreuz' means 'Gleichschaltung,' that is spiritual levelling and standardisation. It wants to make of man an automaton, being entirely subservient to public opinion and blindly obedient to the State, to whom alone is attributed absolute value, while art, literature, science, philosophy and even religion merely derive their value from the State. To say it in one word: The religion of the 'Hakenkreuz' wants to change man into just such a creature, for which Nietzsche, who is acknowledged by the Nazis as their greatest philosopher, has the deepest contempt.

Prof. Dr. Ernst Bergmann of the University of Leipzig calls the Svastika the 'Nordic rune of victory.' To him, as to all Nazis, it is the sign of salvation, under which Hitlerism seized the political power, and he recommends carrying this victory even into the field of religion and the church. To the learned professor the Svastika is the symbol of 'the newly arisen corpus mysticum Germaniae.' He says (to quote him more fully) in reference to the Nazi revolution in Germany: "The point in question is not at all the form of government, but a new vision of the birth of man, perhaps an ancient,

perhaps the last grandiose conception of the white race, probably one of the most magnifcent realisations of the universal spirit altogether." The new National religion or 'Deutschreligion,' according to Prof. Bergmann, is intended to represent 'a German-Nordic form of Christianism that is free from Asiatic-Oriental woofs.'

This insistance on the white race and on the fact that the new religion of the new German Empire shall be free from Asiatic-Oriental influences is highly interesting to Buddhists. We take it to mean not only freedom from Semitic influences, but from Oriental influences altogether.

There was a time, about a century ago, when everything Asiatic and Oriental was highly appreciated in Germany, and when even the talent and genius of Jews were acclaimed by the people in general, if not by officialdom and the Junkers. That was the epoque of romanticism, when the religion and poetry of India and Persia were highly admired. Friedrich von Schlegel inaugurated this vogue by his book 'Ueber die Sprache und Weisheit der Inder' (1808), and Wilhelm von Schlegel followed up his brother's pioneer-work by the publication of the texts of the Bhagavad-Gītā with a Latin translation, and of the first part of the Rāmājana and of the Hitopadeca. That was a time when Goethe went into raptures over Kālidāsa's 'Sakuntalā,' and when Heinrich Heine moved his readers to tears by his 'Firdusi.' Later Rueckert took a special fancy to Indian wisdom and poetry; Schopenhauer, in spite of his pessimism, became enchanted by the Upanishads; and Wagner, in spite of his Deutschtum, conceived the idea of composing, as the maturest fruit of his genius, a Musikdrama on Buddha. All that was, so to say, an after-effect of the romantic movement which considered all Indo-Germanic races as Aryan and did not yet develop the ridiculous tendency to limit the concept of 'Aryan' to the Germanic-Nordic tribes, by styling them alone as true-Aryan.

The initiator of this craze is Hermann Wirth who, according to his own claim, has rediscovered the 'Weltanschauung' of the 'Nordic Original Race,' identifying it with the 'Original Religion of Mankind.'

Upon the romantic and post-romantic time, there followed in Europe the period of specialisation in Oriental philology which is full of great promise and has begun already to extend its scope to the various fields of Asiatic culture in general and to familiarize itself with the Far East.

We cannot believe that the dream of a growing sympathetic understanding for Asiatic-Oriental things, and especially for Asiatic religions, on the part of educated Europeans, is already outdreamed. The actual time, however, does not seem to be very favourable for the realisation of such hopes. Even certain organisations, founded for the sake of bringing about such understanding, develop symptoms which show that they consider it opportune to fall in line with extremism. Though conceived in a spirit of liberalism and entirely depending for their growth on an atmosphere of liberalism, they nevertheless turn deliberately away from liberalism and incidentally from internationalism.

The small ideological organisation whose establishment caused the above reflections, can therefore, at least in the immediate future, scarcely expect much sympathy even from such a side which otherwise would certainly have given it. However, it is not a bad thing for a young fellow to be obliged to stand on his own legs. "Keep the head high and pluck up courage!" is the advice we give therefore to the International Buddhist Society.

TIME BELL OF KWANYEI-JI

How It Sounds The Hours By Day And Night

By ZOE KINCAID

One of Tokyo's most picturesque occupations is that of taking care of a temple bell, and seeing that it is struck with the passing of the hours. Other temple bells in Tokyo are heard on special occasions, some boom forth at sunset, others remain quiet except for the celebration of a Buddhist anniversary. But the bell of Kwanyei-ji is associated with the life of the people, and its metallic tones are heard in all directions throughout Uyeno.

In charge of the bell is an elderly but sprightly dame, who has lived close beside the bell-tower all her life. Like the citizens of London born within sound of Bow Bells, her advent into the world must have been greeted by the voice of the bell, as her father and grandfather were custodians of the bell before her. Three generations of one family have therefore been associated with the bell, and taken up their abode close to the tower where it hangs.

Living with a bell, its sound has been woven into the present keepers' waking and dreaming hours since childhood. Often, she says, she listens for the sound during the night. Sometimes she is so preoccupied with her household duties she forgets there is such a thing as the heavy mass of metal hanging high above her home, and then suddenly missing the tones that are part and parcel of her daily life, she thinks the ringers must have grown slack and forgotten to strike the hour. At other times she feels happy at the sound, a sense of security and serenity in its shadow, and the pleasure that comes from the familiar association of a bell that "sounds the knell of parting day," signals the coming of the dawn, strikes the crier watch of

The Kwanyeiji Temple

midnight, and the busy noon.

Three Hundred Years Old

Three hundred years is the life of the bell. Yet it might have been cast recently, so little change has been wrought up on its surface. There is only one sign of age. The striking place, a chrysanthemum crest in relief, is slightly worn. The broad lips, and thickness of the stout shape are responsible for the low-pitched bass tones. The handle by means of which it is suspended from the roof of the belfry is a dragon's head. Below the bell is an open, latticed space which gives access to a blind room. This acts as a sounding board to throw out the sounds far and wide over Uyeno. A great wooden beam, iron bound, is harnessed by ropes, and this is swung against the bell.

Night and Day Shifts

Two men are employed to strike the bell, one on duty for six hours the second relieving him. The night shift is the most trying especially in a storm. The bell of Kwanyei-ji must tell the hours no matter whether a typhoon is raging, or the snow is whirled about by a high

wind. At such times the ringers are wet through in a short time as they stand in the open belfry there being no opportunity to hurry over their duties, since the voice of the bell can only be brought forth in a rhythmic and deliberate manner.

In the wee, small hours it is not an agreeable task to mount the two rickety flights of steps to the tower worn smooth, and uneven by the feet of the men throughout the centuries who have ministered to the bell. But the ringers are seldom lonely, as the bell-tower commands a view of the gay restaurants of Uyeno with their bright signs and sounds of merriment far into the night of morning.

At first the task of the ringer is to let the sound escape, to throw it away. He strikes three times in rapid succession. This animates the mute metal and causes it to become articulate. After this, the number of the hours booms out, the notes stealing far into the distance.

But once in all the years since the bell was first installed has it remained silent. This was after the great earthquake when the foundations were shaken, and the tower was in danger of collapsing. After a new stone construction had been placed beneath the belfry the sound of the bell was again heard, the priests of Kwanyei-ji holding a prayer service to mark the occason, recalling the famous play of Dojoji, the masterpiece of the No stage, when the bell, recast, is hung with a special ceremony.

Keeper's Quaint Garden

The dwelling of the keeper attached to the tower looks upon a quaint garden in which grows a pomegranate and a fig tree. Beyond the tall hedge of bamboo grass there is a sweeping view of Shinobadzu pond, and the shrine to Benten. The ringers have their own special quarters where there are two large clocks, said to have been imported into Japan in the early days of Meiji. They seldom have much time to fraternise, since one sleeps while the other is on duty.

On one night of the year the bell awakens to a sense of its importance, and recalls the old days when Uyeno was a Buddhist monastery and the temple buildings had not been destroyed by fire. This is at midnight on the last day of the year. Then the two men responsible for the marking of the hours, strike 108 peals, the deep throated voice of the bell of Kawnyei-ji announcing the birth of a New Year.

INDEBTEDNESS, AS BUDDHISM TEACHES IT

By SHUNDO TACHIBANA
Professor of the Komazawa University

Among many other moral features, which Buddhism has taught the Japanese and established as characteristics of the nation, one of the most important is indebtedness —gratefulness one feels towards monarch, parents and others in recognition of favours which one receives from them. The very Japanese words, expressing gratefulness, *arigatai*, is a Buddhist term, which originally meant 'may hardly be possible', 'may rarely happen','how wonderful!', 'what a marvel!' Suppose one was favoured with a gift or something else by somebody and said in acknowledgement that such a thing might rarely happen, or that it was a wonderful thing that you showed me such a kindness. Would it not sound like a piece of cynicism? But the Japanese in general being unaware of its original meaning, use it as a convenient word, repeating it a hundred times a day.

Pali Buddhism shows us many sermons preached on the indebtedness which monks and lay people owe to each other, and many instances of indebtedness and gratitude which they owe to one another and feel among themselves. There are two sorts of donation, spiritual and temporal, of which the former is bestowed by monks upon lay men, while the latter *vice versa*. Monks feed lay people with spiritual food, and in return receive requisites of life or support

of livelihood from them. As spiritual leaders of the laity, monks fully deserve gratitude and material help at the hands of their lay brethren.

In the *Daijo-Shinchi-Kwangyo* or Mahāyāna-mūlajāta-hridayabhūmi-dhyāna-sūtra, the Buddha is described as having preached about four kinds of indebtedness which all sentient beings owe to their parents, fellow-beings, monarchs, and the three holy gems. This is the only sūtra that refers to these four, but in many other sūtras, both Mahāyāna and Hīnayāna, various sorts of indebtedness are set forth. One sūtra mentions four sorts of it as follows: indebtedness to mother, father, the Buddha, and a preacher of the holy doctrines. Of all these sets, however, the most important is that of the *Shinchi-kwangyo*. Taira-no-Shigemori (1138-1179 A.D.), the first son of the then Premier Kiyomori, was the Lord Keeper of the Privy Seal and the Senior Commander of the Imperial Guards in the reign of Takakura the Emperor. Once while remonstrating with his rebellious father, he mentioned these sorts of indebtedness in the following words: "There are, Sire, four sorts of indebtedness in the world, of which the gravest one is that which one owes to the monarch." Being a staunch Buddhist, no doubt Shigemori was referring to this passage of the sūtra. Anyhow it is said that it is Buddhism that has taught our people gratefulness to others in return to favours they receive from them. The Japanese are known as a grateful people, and it may be said that they have been made so through the Buddha's teaching. Kritajna and kritavedin or knowing and bearing in mind what has been rendered to one are taught as 'holy paths' in a sūtra.

Filial duties to our parents are discharged in the full consciousness of the indebtedness we owe to them. In discharging these duties we mean to return to favours rendered to us by our parents. The favours are said (in a sūtra) to be higher than any high mountain and deeper than any deep ocean. They are simply vast and immense,

impossible to be returned. Nearly all Oriental teachings, religious and moral, seem to have regarded filial piety as one of the most important virtues. Brahmanism, Confucianism, and even the Ainus, it is said, have taught filial piety to their parents and respect for their seniors as high virtues. As to favours we receive from our fellow-beings we may point to hundreds of instances of them in our daily life. As social beings in the first place we receive kindnesses from some other, to whom we feel indebted and try to repay for them. Next time we may do a kindness to some one else, who will be obliged to us for it and exert himself to return to us for it. Kindness and repayment for it are reciprocal. "From time immemorial, all sentient beings have transmigrated in the five states of existence, and during these aeons in repeated births, they have become fathers and mothers to one another, so that all men have been our benevolent fathers while all women our merciful mothers, both of them have done us such a great deal of kindness in the repeated past births, that they are just the same as our present parents, being in no way different from them in benefiting us"—a passage from the *Shinchi-kwangyo.*

In the third place, we owe obligations to the three holy gems: the Buddha, the Dharma or his doctrine, and the Sangha or congregation of his pupils. The Buddha is the founder of the religion, the doctrine is what was taught by him, and pupils are those who walk on holy paths shown by him as leading to Nirvana. Some of them have attained to enlightenment, but others are still on the way to the highest goal. These three are guides or teachers to Buddhists in general. "You should believe in the three holy gems and repay to the four for the favours they have bestowed on you," says a sūtra.

Lastly, the *Rokudojikkyo* mentions a merciful king who ruled his subjects with compassion and righteousness, the passage being, "Mercy and sympathy radiated from him all over the people, who on their

part praised him with songs resounding throughout the country. They resigned themselves to his merciful hands, as children trusted their pitiful parents." Many a time a righteous impartial king is depicted in Buddhist literature, including the Jataka. "All mountains and rivers, the land itself as far as the seashores, belong to the king, because his fortune surpasses those of all sentient beings put together. This great wise king rules his subjects with righteousness making them happy and prosperous"—says a sūtra. No doubt such merciful and righteous monarchs as are depicted in these sūtras amply deserve being responded with genuine faithfulness. In our national morality, loyalty and filial piety are regarded as two principal duties, and Buddhism has much to do with these two. No wonder, therefore, that all Buddhist sects flourishing in Japan teach duties to the Emperor and country as the fundamental ones. "I will make every effort to return to the favours I have received from the Emperor and country, not only in this life, but in seven coming lives," has been repeated by many ancient and modern soldiers. This pathetic expression, as anybody may see it, very much sounds Buddhistic.

Buddhism, among many other things, taught as the transitoriness of the worlds, subjective and objective, the existence of the past and future worlds as well as the present, the doctrines of casuality and Karma. It taught us contentment, patience, benevolence, compassion, sorrow, and many other soft or deep feelings, which now may possibly be regarded as national characteristics of the Japanese.

RELIGIOUS FEATURES OF MANCHOUKUO

By MOCK JOYA

The towering Lama temple standing outside the walled town of Mukden, which was elected by the first Emperor of the Manchu dynasty six hundred years ago and where formerly pompous ceremonies were held by hundreds of richly dressed priests and attended by high Manchu officials, is now in a state of utter neglect and ruin. The stones and tiles of the magnificient tower are falling down, and the great courtyards of the temple are now covered with weeds and wastes. The present decayed condition of the once beautiful and famous Lama temple of Mukden seems to be representing the religious condition of the present day Manchoukuo.

Religiously speaking, Manchoukuo possesses no distinct feature. Although as religious faiths followed by the people of Manchoukuo, there may be mentioned Buddhism, Taoism, Confucianism, Mahommedanism, Lamaism, and Christianity, the majority of the people have no religious inclination, and to them religious faiths mean, in most cases, only the observation of festival or superstitious rites.

There are temples and shrines still standing all over the country, but not only most of them are in a condition of devastation, many not even possessing any caretaker, but also the people have almost forgotten what those temples and shrines stand for. Only festive cere-

monies and funeral rites are being preserved; even such rites and ceremonies no longer have meanings to the masses of the people who merely observe them by the force of habit or because of enjoyments they incidentally deprive from them.

As a proof of the degenerated religious conception of the people, the fact that the distinction of various different religious sects has been almost entirely disregarded by the people, may be mentioned. Buddhism and Taoism in particular are frequently confounded, and it is no common thing to see a statue of the daughter of Kwanti placed in a Buddhist temple, or Buddhist sutras repeated at Taoist or Confucianist shrines.

Territorially speaking, however, Buddhist and Taoist temples are fairly numerous in the southern parts of Manchoukuo, while in the districts north of Liaoyang and Mukden, Confucianism, Mahommedanism, and Lamaism are quite powerful, in addition to Buddhism and Taoism.

Temples and shrines of such native faiths are quite numerous, but many of them are quite small and insignificant, without any resident priest, which are opened only on the occasions of annual festivals. The principal institutions of these religions in Manchoukuo are reported to be as follows:

	Temples or shrines
Buddhism	93
Taoism	183
Mahommedanism	7
Confucianism	10
Lamaism	3
Others	10
Total...	306

Of various religions believed in Manchoukuo, Lamaism is most interesting. It is a sect originally developed out of Buddhism, but

the name of Lamaism was first used in about 640, or at the beginning of the Tang dynasty of China. As Buddhism entered Tibet, it was influenced by the native Tibetan heretical faith and became Lamaism. Later as the Emperor or Yuan dynasty of China highly respected Lama priests, attempting to make territorial gains by utilizing the influence of the Lamaism, the religion came to be widely believed throughout China as well as many outlying territories. Originally Lama priests dressed themselves in red robes, and thus it was called the Red Sect, but later there developed another sect which taught different faith and adopted yellow robes, to be known as the Yellow Sect.

The policy first adopted by the Emperor of the Yuan dynasty of utilizing the influence of Lama priests for his territorial ambition was also followed by the First Emperor of the Manchu or Ching dynasty. He caused the erection of the Yellow Temple, first Lama temple in Manchuria, outside the walls of Mukden. Later when Dalai Lama came to Peking from Mongolia with 3.000 attendants, the Manchu Emperor erected the East Yellow Temple and the West Yellow Temple, outside the Antienmen Gate, Peking, and made them the temporary quarters for the Dalai Lama and party. The party was highly received by the Machu Court. It was since the establishment of these two magnificient Lama temples at Peking, that other Lama temples came to be erected at many places throughout China, and particularly in Manchuria, with the Imperial order or support. The Lamaism thus almost became the Court religion of the Manchu dynasty, and during the Manchu regime, the influence of Lama priests was powerful, politically and socially. Then, Lama temples were the centres of religious and social functions of the country, and Lama priests also held elaborate religious ceremonies in the Court.

But since the downfall of the Manchu dynasty (1912), the Lamaism and Lama priests gradually lost power and supporters, and to-day Lama temples are only the sad remnants of the former glory, the

former grandeur and power now being only told by the remaining huge towers which are fastly coming to ruin. Many of the former Lama priests were learned and wise, and their wisdom was utilized for administrative purposes by Manchu rulers, but now they are mostly of questionable qualification. Although over the Mongolians, Lamaism still retains much influence to-day, in Manchoukuo, it enjoys no power or recognition to-day.

Confucianism had formerly been followed by the upper class of Chinese, but to-day it has become only a formal existence. There are in Manchoukuo many Confucius shrines, but they are mostly neglected. But since the establishment of the new State of Manchoukuo, there has appeared a sign of revival for Confucianism. The new State being founded upon the principle or Wangtao (King's Way), the leaders of the nation have given much thought to the importance of teaching the people the meaning of the Wangtao, and as a means for this end, the popularization of Confucianism is considered. To revive the former custom of worshipping at the shrines of Confucius and of holding annual festivals for the great sage, the Government of Manchoukuo has recently ordered that the Confucius festival is to be observed by the people twice a year, in spring and autumn. In schools also, the teachings of Confucius are to be taught to children in the future. Thus, it will be proper to regard that Confucianism will have gradual revival in Manchoukuo. But as it is to-day, Confucianism holds no influence over the people.

Taoism was originally founded upon the principles taught by Laotse, but Taoist temples of Manchoukuo and China are now only inhabited by diviners and fortune-tellers. The people of Manchoukuo are quite superstitious, just as the Chinese are, and they place much value upon divining and fortune-telling. Taoist temples which have been transferred, in most cases, to mere residences of diviners and fortune-tellers, have constant visitors who are willing to make little payments for having their fortunes told.

Buddhist temples of Manchoukuo have practically lost their religious significance to-day, and Buddhist priests are now mostly ignorant and unlettered. They do not know even the most simple of the teachings of Buddha, and their duties are only to attend to funerals. The people also do not expect of Buddhist priests to do anything but to go through the formality of funeral services. Most of Buddhist temples are in extreme ruins, and priests are unable to make their living by only attending to funerals. The people give no offerings to Buddhist temples, except for funeral services, and consequently for increasing their income, many Buddhist priests have established the Kwanti shrine or the Nyang-nyang shrine in the counpounds of their temples. The Kwanti or Nyang-nyang shrines have quite a number of followers, as the ignorant masses believe in their virtues in expelling evil spirits or giving children. Thus when Buddhist temples have such shrines within their compounds, priests do not lack daily meals. In this manner, Buddhism and Taoism seem to have been confused in the mind of the people.

There is also the Samanchiao religion, which was originally a sect of Buddhism. But the Samanchiao priests only propose to cure diseases and expell evil spirits by their prayers, and they perform no other religious or Buddhist rites. The class of people who come to such Samanchiao priests to have their illness cured or misfortunes removed is quite numerous.

Christianity being the newest religious faith introduced to the people by foreign missionaries in the latter part of the 19th century, has only a limited, but faithful, enlightened number of followers. It was in 1858 that Christianity was first introduced into China, and immediately spread with great rapidity throughout China, owing to the efforts of the fifty missionaries sent at that time, and even in Manchuria this Western religion came to possess a strong influence. Yet it must be admitted that the influence of Christianity is limited only to some of

the younger people who obtained modern education or those who came in touch with foreign missionaries. Most of foreign Christian missions are conducting medical services and relief works, and such philanthropical activities of Christian organizations are of course greatly benefitting the people. Also educational institutions operated by many foreign missions are becoming notable means of imparting modern knowledge to the younger people of the country. However, Christian missions have not yet succeeded in saving the souls of the people, as the people of the country are generally quite unconcerned about the question of saving their souls—they have very dull religious instinct. The first Christian missionaries were mostly Danish and French, but recently British and American missionaries, particularly Americans, have been earnestly propagating the faith among the younger people or Manchoukuo. There are also Catholic missionaries in Manchoukuo, but their influence is still slight. Greek Catholic was introduced by Russians, but since the Russian revolution of 1917, Greek Catholic churches in Manchuria have been placed in a state of ruin.

Among religious movements, one that possesses much influence among the people of Manchoukuo to-day is the Hungwantzuhui or Red Swastika Society. The Hungwantzuhui is regarded as a sect of Taoyuan, which is a religious sect established in 1920 by two persons named Kung and Liu of Shantung Province of China, according to their divine inspiration. The Hungwantzuhui, which belongs to this sect, declares the human love of goodness, and professes, as its motto, the practice of good conduct for social welfare. The Hungwantzuhui was introduced into Manchuria some five years ago from China, but in such a short time, it gained much influence among the people, and already branches have been organized at all important cities and districts throughout the country.

There are two annual festivals observed by the people of Manchoukuo who attach quite a religious significance to them, because according

to their primitive conception the observance of such festivals constitutes religious faith. They are the Star Festival and the Ancestral Festival. At the Ancestral Festival, Avalokites'vara and the God of Soil are worshipped. It is held twice every year, in spring and autumn. On the morning of the festival, a jet black pig is selected and placed on the alter. The gathering people celebrate the festival by worshipping Avalokites'vara and the God of Soil, praying for the spirit of their ancestors: they drink wine, and then pour the wine into the ears of the pig. If the pig moves its ears when the wine is poured into the ears, all rejoice as it is a sign of good fortune. If the pig does not move the ears even when the wine is poured into them, more wine is poured into until it moves the ears. Then the pig is killed and partaken of by all the present. The same rite is repeated again in the evening. All good families observe this festival and invite their friends and relatives to the feasting.

The Star festival is to worship the heaven. On the day of the festival, a tall pole is erected in the southern corner of the garden, and on top of the pole is placed a wooden bowl. A pig is brought to the pole on the following day, and all the gathering people take off their hats and bow solemnly to the pig. Then the pig is killed, and the intestines are placed in the wooden bowl on top of the tall pole. If crows and other birds come and eat the pig's intestines in the bowl, it is a sign of good fortune. The festival continues for three days, and ends in a great feasting by all neighbors and friends.

Such simple yet superstitious festivals are regarded by the people as solemn religious rites, and they believe that by observing such festivals they are religious men. The religious conception of the majority of the Manchoukuo people is so primitive, and therefore, according to the Western standard of religious faiths, it can be said that the people of Manchoukuo have no religion. However, to believe that they are not at all religious will be a great mistake, though one is apt to come to

such a conclusion, because they have faith in such festivals, however ridiculous it might appear to other peoples. Chinese are fatalists and so are the people of Manchoukuo, and furthermore their sense of religion had no opportunity of developing in the past, religions having mostly been regarded as only means of gaining power by former rulers and great generals, and the secrets of religions having been monopolized by only priests and few others. With proper guidance, the religious sense of the people is surely to develop and then they will embrace true religions.

DR. ANEZAKI IN GENEVA

Dr. Masaharu Anezaki, Emeritus Professor of Tokyo Imperial University who has been appointed as a Japanese member of the International Cooperation Committee of the League of Nations left Japan for Seattle last June.

Dr. Anezaki is one of the foremost savants of Japan widely known for his researches and writings on Japanese religion, Art and Buddhism. He was also chiefly instrumental in organizing, rebuilding and directing the great library of the Imperial University of Tokyo after the destruction by the earthquake and fire of 1923 and reconstructed through the generosity of the Rockfeller Foundation and others. He is also a member of the Imperial Academy.

His presence at Geneva will no doubt bring good results in fostering and cementing friendly feeling between Japan and ofher countries.

THE ALL NIPPON SHINRI UNDO

With its headquarters in the Kikuchi bldg. at 5 chome, Ginza, Tokyo, a Buddhist movement is just on foot, which is called "The All Nippon Shinri Undo." Among the names of the promoters of the movement we find Messrs. Yuzuru Matsuoka, Shojun Mano, Ohson Ebé, Kakusho Takagami, Minokichi Hasegawa, Entai Tomomatsu, etc. A magazine entitled "Shinri" (Dharma, or truth) will be published monthly beginning next November, which will be the organ of the society. A part of the prospectus reads as follows, By using the word "Shinri" we do not in the least pretend to be philosophers. Only in looking over the real condition of the present society, we find ourselves confronted with many difficult problems, economically, socially, politically and spiritually, and the remedy for each of them is badly in need and we felt it our duty to do our bits towards the course of the truth.

HOW "THE YOUNG EAST" CAME TO BE

Unfortunately this magazine had to stop publication in March 1930 with number ten of the fourth volume, chiefly owing to the lack of fund and in a lesser degree on account of the scanty support received from the general public and particularly from our Buddhist brothers at home. But realising the urgent necessity for such a publication at this important juncture of this country's history as well as the growing demand for things Japanese from our friends abroad and the desire for information and the need for supplying it to our compatriots, more or less exiled in foreign countries; we say exiled not in a literal or disrespectful sense, but since they cannot enjoy directly what this country can give; daily of her best nor the beautiful traditional culture of their forefatheers from the very fountainhead. We cannot but feel sorry and sympathise with their great loss and at the same time realising the ulter selfishness of our position should we but keep this treasure solely for ourselves, we have decided, however meagre our power may be, to let the world share it by our own efforts and to this end in view we have resolved to utilise the Young East as the organ of the International Buddhist Society, together with another magazine, the name of which will be announced later. The former will be issued in a quarterly form and bear a popular character with articles, though mainly on Buddhism, but also of general cultural themes, but the latter will contain more scientific and scholarly subjects, fit consumption only for those who wish to pursue Buddhism in a special academic capacity. In this way we wish to keep the general public au courant with our doings and also with the prevailing tendency of modern Japanese thought and culture. Perhaps the reader will be curious to know the reason why we are proposing

to resuscitate the Young East, which to all intents and purposes was dead, without starting a new magazine full of youthful vigour and life. but to our mind nothing dies and what we regard as death is another form of life, such being the case we consider that the Young East was only wintering while waiting for a touch of vernal zephyr like a delicate plum tree nestling in a quiet nook by the side of a peaceful lotus pond in the old moss grown temple garden in the early spring. There is another and more cogent reason for adopting this magazine for our organ and that is to some extent sentimental but perhaps excusable, for our earnest and ardent wish is to perpetuate the name of the founder the late Mr. Sakurai and keep his grateful memory always fresh in our mind and also the name of one of the greatest living Buddhist scholars, a true pioneer and a venerable figure in the academic world, Professor T. Takakusu, both of whose efforts should never be forgotten for without them neither the society nor the magazine would have seen the light of day.

The First Committee Meeting of the International Buddhist Society which took place at the Denzu Kaikwan on June 25th 1934. The president Dr. Inouye is addressing the meeting.

THE PALI TRIPITAKA AND PROF. TAKAKUSU

When this country decided some seventy years ago to adopted a new policy of open door, the so called enlightened era began with the introduction of western civilization, and both material and immaterial goods arrived from abroard in galore, in fact anything and everything from the west were regarded superior to the indigenous things, and thus the whole country were very nearly inundated with foreign imports. Naturally the old established and traditional institutions suffered in consequence and none received a greater shock than Buddhism, so much so that it was well nigh done for, and one saw a sorry plight of seeing once a national religion holding a proud and influential position in society with all the storied past tottering under a heary blow, and the light of Dharma, which was a beacon for over thousand years guiding the footsteps of weary pilgrims to the snowy height of peace and happiness and also the symbol of culture gradually going out until nearly extinguished. But there arose from its rank a few great figures strong enough to cope with the situation. We hope to be able to record the epic history of this period some day in the pages of the Young East, for it will make a very interesting reading and will give an insight to the inner history and suffering of Buddhism, and at the same time showing how firmly rooted Buddhism was in this country.

But sufficient for the present to say that Professor Takakusu came soon after these defenders of the Faith and received the mantle directly from them and when he began the active work the critical phase was not quite over yet, and realising the necessity of mastering the Pali language he betook himself at once to its study and was not only the first Japanese to master it, but also the pioneer for

inaugurating the course of study in this country and was the first professor to hold the chair at the Imperial University. Some thirty years ago when Professor Oldenberg and Dr. Rhys Davids were advocating the study of Pali Buddhism he discovered a Chinese translation of Buddhaghosa's Samanta-Pāsādika (commentary to the Vinaya texts) with an appendix to it (The Dotted Record of various Sages) in the Northern Mahāyāna Tripitaka and made public his opinion that the era of Lord Buddha's Nirvana mentioned in this text, being nearest to the Southern Buddhist tradition, should be adopted by everybody as final. As a matter of fact the Samanta Pāsādika is now being published by the London Pali Text Society and the first three volumes have already seen the light of day and they are the joint work of Professor Takakusu and his disciple Dr. M. Nagai of the Imperial University.

It is a well known fact that Professor Takakusu had already published the complete work of the Northern Mahāyāna Tripitaka in eighty five volumes with the exception of the supplementary volume, which is now already in the print. The necessary spade-work before tackling the main subject of this epoch making work entailed him enough labour to frighten even the most stout hearted, but this was not all, for he encountered a financial difficulty, which was not less, but undaunted and undismayed he stuck to it, in fact the whole history from the time of its inception until the completion reads like an epic. Far from resting on his laurels he is now undertaking another valuable work for Japan, aud partly also to perpetuate the memory of the Second Pan Pacific Conference which is taking place this year in Tokyo. It is none other than a complete translation of the Pali Tripitaka into Japanese, and we hear that the two thirds of it had already been accomplished and the first volume will be available for the public probably from next November.

Hitherto the Japanese Buddhists made a mistake, which to some

extent is quite understandable, of regarding the Pali Text as next in importance to the Chinese, as evidenced by only a few translations and that from important Pali works, which appeared in Japanese, and thus their knowledge of historical as well as fundamental or primitive Buddhism was defective, and the aim of this new undertaking is to fill up the gap thus created through misunderstanding. The translation will be made chiefly from the Tripitaka presented as a gift to Japan from the Royal Siamese family, a choice which we endorse heartily, for nothing could cement the two nations more firmly than the gift enshrining the ideals and teachings of Him who brought Wisdom and Peace to this world. According to the present plan the whole work will consist of about fifty Japanese volumes and by-and-by both the commentaries and the books outside the recognized canonical works will be published. We recommend this splendid news specially to the delegates from Ceylon, Siam, Burma and Cambodia, for to them no doubt this will be a welcome news and we share with them the great joy and auspicious tiding, as it will confer no end of benefit to the humanity in general and will act as a strong link connecting the Southern and Northern Buddhism and also will be one of the principal means to bring the whole followers of the Great Law together into one united body and through it the Peace of the World.

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OUR CONTRIBUTORS

Dr. Tetsujiro Inouye is an Emeritus professor of the Imperial University of Tokyo and a member of the House of Peers. Was awarded the Goethe Prize in 1933 from the German Government.

Dr. Junjiro Takakusu is an Emeritus Professor of the Imperial University and an authority on Sanskrit and Pali. And is the president of the Musashino Gakuin. Has completed the Taisho edition of the Tripitaka in Chinese.

Mr. Bruno Petzold is a professor of the First Higher School and is a Buddhist scholar, having been formerly connected with the Rissho University as a lecturer. Was made Dai Sozu (Grand Vicar or Vice Bishop) of fhe Tendai sect in 1927.

Mrs. Beatrice L. Suzuki is wife of Dr. Daisetz Suzuki, well virsed in Zen Buddhism, and co-editor of the Eastern Buddhist with Mr. Suzuki.

Dr. Shundo Tachibana is a professor of the Komazawa University and is an authority on Pali and primitive Bundhism. Received the Doctor's degree at Oxford in 1922.

Mr. Mock Joya is an editor of the Japan Times & Mail. One time a correspondent to the "New York World."

Mrs. Zoe Kinkaid is a journalist, and is widely known as a foreign critic on Japanese drama.

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SIGNS OF THE TIMES.

Both in the spiritual and material worlds there were many new signs lately, which no doubt were due to many causes, but one of the most momentous and noticeable events was, the revival of Buddhism. This joyful and salutary sign was witnessed by the great success achieved by the hon. secretary of the International Buddhist Society, Professor Yentai Tomamatsu when he broadcasted from J. O. A. K. every morning a series of talks on "Dhammapada" for over a fortnight. Undaunted by the early hours, for the lecture began every morning at seven, commencing on March the first last, many people listened to it with eagerness and interest quite equal to some of the more popular programmes later in the day. It was more remarkable when one begins to think of the time of the year for early March means in this country still quite wintry and specially before the sun has fully risen, there is enough nip in the air, which makes one long for a warm bed. The lecture was afterwards sold in a book form and already over thirty thousand copies were sold and there is still a great deal of demand for it. Never before a work on Buddhism has been sold in such a fashion, which to some extent is due to the method of interpretation, for Professor Tomomatsu has brought the text quite up to date and applying the doctrines to the need of the modern world, he was able to show the undying wisdom containing in the archaic words. We propose therefore to make a translation of more interesting chapters of this book and have them published in the Young East in a series form commencing from next number.

Professor Tomomatsu's lectures were followed by nine others on religious subjects, out of these nine seven were on Buddhism and two on Christianity. We are hoping to say a word or two on each of these seven lectures in our next issue, as space will not allow us to give more than the name of the lecturers this time, and they are as follows.....Professors Kaiten Nukariya, Shūgaku Yamabe, Kakushō Takagami, Tōkō Tamaki, Akegarasu, Setsusan Amaguki, and Totsudo Kato.

One of the spectacular scenes was the baptizing ceremony which was held at the Tsukiji Hongwanji, Tokyo, at which Prof. Smith of the Delmont University, California, who is the leader of the delegats of the North American and Hawaiian groups to the Second Pan-Pacific Conference of Y.B.A's was baptized with other members by the new Abbot. This testifies the fact that Buddhism is now becoming recognized internationally, a definite realization of the object our society is aiming at.

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THE INTERNATIONAL BUDDHIST SOCIETY,
No. 5 Nishi-Ginza 5 Chome
Tokyo Japan

Telephone Ginza 5389.
P. O. Transfer Account: Tokyo 24818

Rates of Subscription

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	One page	Half page	Quarter page
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昭和九年七月十三日印刷納本
昭和九年七月十五日發行

發行人 東京市荏原區戸越町五百八十三番地 佐野甚之助
編輯人 神奈川縣横濱市神奈川區菅田町七十六番地 吉水十果
印刷人 東京市芝區濱松町一丁目十五番地 鷲見知枝麿
印刷所 東京市芝區濱松町一丁目十五番地 鷲見文友堂
發行所 東京市京橋區銀座西五ノ五（菊地ビル内） 國際佛教協會
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